Lingard R.

A LETTER OF ADVICE TO A Young Gentleman, Leaving the *UNIVERSITY.* Concerning his Behaviour and Converſation in the World.

Written by *R. L.* and Re-printed by *Matth. French*, Fellow of *Trinity College*. By whom a Preface is added.

Macte novâ virtute puer; ſic itur ad aſtra. Virg.

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BRITISH MUSEUM

To the *Students* in the *College* and *Univerſity* near *Dublin.*

Gentlemen,

THE great and many Obligations I lye under, both in point of Intereſt and Gratitude to promote by all poſſible means the Welfare and Reputation of that Learned Society to which you do belong, and every particular Member of it, have prevail'd on me to Re-print *the following Book, formerly written by Dr.* Richard Lingard, *a Gentleman, that had the honour of being a Fellow of the College, and from whoſe great Piety, and manifold Knowledge, and conſtant Labours, eminently conſpicuous in the Diſcharge of the ſeveral Offices he went through, the College receiv'd ſo many Advantages, that his Praiſes are gratefully acknowledged and celebrated in his Epitaph, which may be ſeen at the Entrance into the Chappel.*

He found by his own Experience, and from the Obſervation of others, that it was highly neceſſary to give ſome Advice to Young Gentlemen *leaving*

the **University**, *by which they might b forewarned, and ſecured againſt tho common Errors and Inconveniencies, in to which too many do frequently fal to their own Unhappineſs, as well as t the Scandal of that Society, where the have been Educated, and he has laid down ſuch Rules, which if conſidered wit that Attention they ought to be, and du ly Obſerved, will be effectual to tha commendable Deſign, for which the were intended.*

It may be invidious, as well as un neceſſary to give any Rules concernin **your Behaviour and Converſation**, *whilſt you live in the College, becauſe theſe may with the greateſt Advantage and Safety be drawn from that excellent Body of the Statutes of the College, which are in the beginning of every Term Read over to you, and may be (I ſee no reaſon to the contrary) expoſed to your daily view and peruſal. Theſe cannot fail of ſucceſs with all ſober and conſiderate Men, eſpecially when recommended by the good Example, and conſtant Inſtructions of a* **prudent and affectionate Tutor**, *and*

enforced

enforced by strict Discipline, *under which Virtue and Learning do always Flouriſh.*

You may be eaſily convinced from the happy Experience of many Perſons, that have been Members of the College, and who now make a conſiderable Figure in the World, that the general Method laid down in the Statutes for the Education of Young Gentlemen (and which alone you are obliged to follow) has been very Advantagious and proper to furniſh them with ſuch ſolid and ſubſtantial Knowledge, as hath made them Serviceable in Church and State: *And if this Method be continued and purſued with a becoming Diligence and Care, it may have the ſame happy effect upon you, that it has had upon them, and make you as eminent in your Generation; but I fear the evil conſequences to your Selves, to your Society, and to Learning, if this Method ſhould thro' a want of Authority be Diſcountenanced, or a Change ſhould be introduced by the Prejudices of Men, and a deſire of Novelty, or you ſhould contract a Diſinclination and Averſion to it by reading* Pamphlets *and*

ſuch

such other Papers *as* Coffee-Houſes *abound with, and which too frequent a mixture in the Converſation of the City ſo near, if not managed with Diſcretion, may inſenſibly betray you into an unprofitable and dangerous Admiration of. Every thing ought to be laid aſide, which may hinder the progreſs of your College Studies which are preparatory to thoſe reſpective Profeſſions which the Providence of God, and your own Choice may incline you unto.*

And ſince I mention Profeſſions, it were to be wiſhed, that as the Young Gentlemen ſhould chuſe particular Profeſſions, ſo they would be perſwaded not to leave the University, *till they had gone through the common time of ſeven Years allowed for perfecting them in the ſeveral Sciences pre-required in all thoſe that would be conſiderable in any Profeſſion ſo long, but a reaſonable ſtay in the College would be of the greateſt Advantage to the Society, as well as to the World, and convince Men (from the happy Effects) that an* University Education, *is a Bleſſing much to be deſired, and worthy of all Encouragement.*

SIR,

YOU have been infinitely advantaged by your Education in the Univerſity, which will have a perpetual good effect upon you, and give you *Luſtre* in the Eyes of the world: But that you may be further *uſeful* and *acceptable* to Mankind, you muſt *pare off* ſomething you have contracted there, and *add* alſo to your own ſtores from *Obſervation* and *Experience*, a way of learning as far beyond that by Precept, as the knowledge of a Traveller exceeds that which is gotten by the Map.

An Academick Life.

An Academick Life is an *Horizon* between two Worlds; for Men enter upon it Children, and as ſuch they muſt judge and act, though with difference according to their own Pregnancy, the ingenuity of their Teachers, and the manner of their being taught, and when they paſs from thence, they launch into a *new World*, their paſſions at high water are full of themſelves, as young Men are wont to be, and ſuch as are dipt in unuſual learning, and if they go on ſo, they are loſt: Beſides, that there is a Husk and Shell that grows up with the learning they acquired, which they muſt throw away, cauſed perchance by the Childiſhneſs of their State, or the Formalities of the place, or the

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ruggedneſs of the *retirement*, they not conſidering of which hath made many a great Scholar unſerviceable to the world.

To propound many *Rules* for the management of your ſelf were to refer you back to the Book again, and there is even a *native diſcretion* that ſome are endowed with, which defends them from groſs Abſurdities in Converſation, though there be none but may be helped by ſome Admonitions.

Preparations in one leaving the Univerſity.

I ſuppoſe you to underſtand the nature of Habits and Paſſions; I ſuppoſe you likewiſe what I know you to be, to be adviſeable, obſervant, and of a ſedate Temper, therefore you will be ſufficiently Inſtructed with a few Intimations; For he that reflects

upon himſelf, and conſiders his Paſſions, and accommodates himſelf to the World, cannot need many Directions. I ſuppoſe you alſo to be *principl'd* with *Religion* and *Morality*, which is to be valued before any *learning*, and is an eaſe and pleaſure to the Mind, and always ſecures a firm *Reputation*, let the World be never ſo wicked: No Man ever gains a Reverence for his Vice, but Virtue commands it, Vicious men indeed have been popular, but never for being ſo, but for their Virtues annexed, they adminiſter their Imployments well and wiſely, they are civil and obliging, they are *free* and *magnanimous*, they are *faithful* and *courageous*. It is always ſome brave

thing

thing that recommends them to the good opinion of the World.

The Advices I here lay down are rather *negative* than *poſitive*: For though I cannot direct you where you are to ſail throughout your whole Courſe, yet I may ſafely ſhew you where you muſt not ſplit your ſelf. And the firſt Rock I diſcover, on which young *Scholars* ſhipwreck themſelves is, *Vaunting* of the *Perſons* and *Places* concerned in their Education. I therefore Adviſe you to be ſparing in your Commendation of your Univerſity, Colledge, Tutor, or the Doctor you moſt there admire; for either all is taken for granted, or you only betray your Affection and Partiality, or you impoſe your Judgment for a Standard to others,

1ſt Rule.

others, you diſcover what you think, not what they are, an early kindneſs may make you as blind as an unjuſt prejudice, and others will ſmile to ſee you confident of that which it may be they know they can confute. This holds in all kinds of Commendations, which ſhould be modeſt and moderate, not unſeaſonable, not unſuitable, not hyperbolical, for an exceſs here, creates envy to the Perſon extoll'd, and is a virtual detraction from others you converſe with, and your own Underſtanding is meaſured by it. Nay it is a preſumption in ſome to commend at all; for *he that praiſes another, would have him valued upon his own judgment.*

Therefore it is a diſparagment to be commended by a Fool, except

cept he concurrs with the Vogue, or ſpeaks from the mouth of another; you muſt, indeed, when you ſpeak of Mens Perſons (which without provocation ſhould never be) repreſent them candidly and fairly, and you are bound to give your Friend his due Elogy, when his Fame is concerned, or you are required to do it, or may do him a kindneſs in it. But remember that when you give a Perſon a particular Character, it receives its Eſtimate from your Wiſdom; be Temperate therefore as well as Juſt.

When you come into Company, be not *forward* to ſhew your *Proficiency*, nor impoſe your *Academical* Diſcourſes, nor glitter affectedly in *terms of Art*, which is a Vanity incident to young Men 2 *Rule,*

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that have Confidence, and heat of Temper. Nor on the other hand muſt you be *moroſe* or *difficult* to give an account of your ſelf to *inquiſitive* or *learned* Men; let your Anſwers be *direct* and *conciſe*; it is both your *Wiſdom* and your *Kindneſs* to come to the point at firſt, only in Conferences or Debates, ſpeak not all you have to ſay at once in an *entire Harangue*, but ſuffer your ſelf to be broached by degrees, and keep an Argument for Reſerve; What you ſay at firſt may perhaps give ſatisfaction, however you gain Reſpite for *Recollection*, and when all is out at laſt, you will be thought to have more in ſtore.

And becauſe the Mouth is the Fountain of our Weal or Woe, and it is the greateſt inſtance of Prudence

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to rule that little Member the *Tongue*, and he indeed is *a perfect Man that offends not in Word*, (for all our Follies and Paſſions are let out that way,) there are many things to be obſerved in the managing of Diſcourſe, I only ſay in general, that you muſt not ſpeak with heat and violence, nor with reflection upon Mens Perſons, nor with Vanity and Self-praiſe: No Man therefore ſhould be his own *Hiſtorian*, that is, talk of his own Feats, his Travels, his Conferences with great Men, *&c.* Nor boaſt of his Deſcent and Alliance, nor recount his Treaſure, nor the manage of his Eſtate, all which wears out the greateſt Patience, and *without a provocation* expreſſes an intolerable Vanity, and implyes

3 *Rule.*

a believing that others are *affected* and *concerned* in theſe things as much as himſelf; the like Weakneſs is talking of ones Trade or Profeſſion, to thoſe that neither mind it nor underſtand it. Indeed if the Company be all of one piece, than debating any thing that relates to All may be uſeful, but it is impertinent in mixed Company to betray only your *skill* or *inclination*. In like manner he is not to be brook't, that over a Glaſs of Wine will turn Stateſman or Divine, perplex good Fellows with *Intrigues of Government*, *Caſes of Conſcience*, or *School Controverſies*, which are too ſerious, and too ſacred, to be the Subjects of common Talk? Let no Man's Vice be your Theam, not your Friends, becauſe you love him, not your Ene-

Enemies, becauſe he is ſo, and in you it will be expounded Partiality and Revenge, not of any other, becauſe you are certainly unconcerned in him, and may poſſibly be miſtaken of him: Let not the Lapſes or ridiculous Accidents or Behaviours of Men that are in *drink* or in *love* be taken notice of after, or *upbraided* to them in jeſt or earneſt, for no Man loves to have his *folly* remembred, nor to have the conſequences of *Wine* or *Paſſion* imputed to him, and he cannot but like you worſe, if he finds they have left an *Impreſſion* upon you, *every Mans fault ſhould be every Mans ſecret*, as he ſins doubly that publiſhes his own Shame, for he adds Scandal to the Sin; ſo does every man increaſe the Scandal that is the propagator of it. When

4 *Rule.* When you carve out Diſcourſe for others, let your *choice* be rather of *Things* then of *Perſons*, of *hiſtorical* Matters rather than the *preſent* Age, of things Diſtant and Remote rather than at Home, and of your Neighbours, *be ſure avoid Politicks and Party Diſputes*, and do not after all theſe *Reſtrictions* fear want of Diſcourſe, for there is nothing in the *World* but you may ſpeak of it, *uſefully* or *pleaſantly*, every thing (ſays *Herbert*) is *big with Jeſt*, and has *Wit* in it if you can find it out.

5 *Rule.* As for *Behaviour*, that is certainly beſt, which beſt expreſſes the *ſincerity* of your *Heart*; I think this rule fails not, that that kind of Converſation that lets Men into

into your *Soul*, to ſee the goodneſs of your *Nature*, and the Integrity of your *Mind* is moſt acceptable, for be aſſured, every Man loves another for his *honeſty*, to this every *Knave pretends*, and with the *ſhow* of this he deceives: Nay the *ſenſual love* of bad Men is founded upon this: Nothing loves a *Body* but for a *Soul*, nor a *Soul*, but for ſuch a *diſpoſition*, as anſwers to that Idea of goodneſs which is in the *Mind*.

This is that, that reconciles you to ſome *men* at the *firſt congreſs*, for uſually you read mens *Souls* in their *Faces* if they be young and uncorrupted, and you for ever *decline* ſome *Countenances* which ſeem to declare that ſome *Vice* or *Paſſion* has the *maſtery*, and

though ſometimes you are deceived, yet you perſiſt in your *prepoſſeſſion* till the *Behaviour* doth ſignally confute, what the Countenance did threaten.

This makes a *ſtarcht formal Behaviour* odious, becauſe it is forced and unnatural, and aſſum'd as a diſguiſe, and ſuffers not the *Soul* to ſhine *clearly* and *freely* through the outward actions.

Paſſions. Firſt then your *Actions* muſt diſcover you to be your *own Maſter*, for he is a miſerable *Slave* that is under the tyranny of his *Paſſions*: And theſe two being the moſt Dangerous, *Love* and *Rage* muſt eſpecially be ſubdued.

Love. That of *Love* (to give it the milder name) ſo far as it is *vicious*, I take to

to be ſeated *principally* in the *Fancy*, and there you muſt apply your Cure, for I aſcribe its vehemence not ſo much to the *Conſtitution*, as the pampering of the Body, and Mens letting looſe their *Eyes* and *Tongues* and *Imaginations* upon amorous Incentives, and not keeping a ſence and awe of *Religion* upon them. For if you live in an Age and place where ſhame and civil Penalties have no force, you muſt have recourſe to *Religious* means, and the *Grace* of God for *Reſtraint*: *Luſt* is more diſtinctly forbidden by our *Chriſtianity*, than any other thing; Therefore it ought more ſacredly to be avoided.

If you grow *troubleſome* to your ſelf, in God's name make uſe of

that *honourable* Remedy he has provided, and in the Interim, if you can allay your *Fancy*, and keep your *Inclinations undetermined*. I think a *promiſcuous* Converſation is the ſafeſt; for many that have lived in the *ſhade* and *retirement*, when they came abroad were ruined by doting on the *firſt thing* they met with, and this is the *effect* of *diſtance* and *caution*.

Anger. The other *Spring* of miſchief is *Anger*, which uſually flames out from an *untamed Pride*, and *want of Manners*, and many other untolerable Infirmities, ſo that there is no living in the World without *quenching* it, for it will render you both *troubleſome* and *ridiculous*, and you ſhall be avoided by all like

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a Beaſt of Prey. The *Stoicks* pretend to be ſucceſsful *Eradicators* of this *Paſſion*, and their *Books* may be uſefully read for *taming* it. But themſelves have retained many ill Humours behind, which are worſe then a *tranſient Rage*, and are moſt abhorrent from all Society, as *Moroſeneſs*, *faſtidious Contempt* of others, *Peeviſhneſs*, *Caption*, *Scurrility*, *Wilfulneſs*, &c. which iſſue from ſome *Tempers*, and ſome Principles which Men are apt to ſuck in to feed their natural Diſpoſitions with, whereas the world is not to be entertain'd with Frowns and dark Looks: Be as ſevere *ad intra* as you will, but be wholly complaiſant *ad extra*, and let not your ſtrictneſs to your ſelf

Moroſneſs.

make you *cenſorious* and *uneaſie* to others; thus many mortified Men have been very *unruly* to the great Scandal of what they profeſſed.

Going to Law. Avoid therefore going to Law at your firſt ſetting out, for that will teach you to be *litigious* before your Temper is well fixed, and you will contract an Habit of *Wrangling*, with your Neighbours, and at laſt delight in it like a *Sophiſter* with arguing in the *Schools*, you may obſerve many who have entred upon an *intangled Eſtates* to become vexatious, and have quite loſt the *Debonairneſs* of their Diſpoſitions.

Mildneſs. Be always *mild* and *eaſie* to thoſe that are about you, your *Relations* and *Servants*, not only for their

their ſakes but your Own; if you be diſpleaſed at every *Peccadillo*, you will become *habitually Froward*, which you cannot put off when you appear abroad; and remember that if you be *eaſie* to your Self, you will be ſo to every body elſe, and you will be welcome every where.

This produces *Comity* and *Affability*, which is a great Ornament of *Behaviour*, this argues you *well within*, and that you are a *lover of Mankind*: It is a mixture made up of *Civilities* and *Freedom*, ſuited to the condition of the Perſon you converſe with; a Quality as to *Modes* and *Circumſtances* we fetch from beyond the Seas, for the meer *Engliſh-man* is ſuppoſed *Affability.*

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to be *Defective* in it, as being rough in Addreſs, not eaſily acquainted, and Blunt even when he Obliges, though I think it not worth the Charge the *Gentleman*, is at that *Travels* for it: Nay I am ſorry for the poor returns many make, that import hither the *Air* and *Carriage*, and *Aſſurance* of the *French*, therewith quitting their own ſtaple native Commodities of much greater value, the *Sincerity* and *Generoſity* of the *Engliſh Diſpoſition*. None is more *melted* with a Civility then an *Engliſh-man*, but he loves not you ſhould be *Verboſe* and *Ceremonious* in it, take heed therefore of *Over-acting* your Civilities to Men *unconcern'd* in you, that muſt conclude you *Impertinent* or *Deſigning*.

Freedom

Freedom is likewiſe acceptable and a great Advantage to a Converſer; We commonly make it the *effect* of Familiarity; but it ſhould be the *cauſe* of it; but Prudence muſt bound it, and apply it. Be free when you *ſpeak*, when you *give*, when you *ſpend*, when you allow your *Time* and *Company* to your Friends, let nothing of *Confinement*, *Formality*, or *Difficulty* be diſcerned: If you can do a Kindneſs, do it at *firſt*, that is a double Obligation, and evidences that it was in your Heart before it was Suggeſted to you, the return of Thanks will be but Cold, if the obliged finds that *Importunity*, *Neceſſity*, or *After-reaſonings* did extort it from you. *Freedom.*

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Juſtice.

If you would have an Intereſt where you Live, there muſt be *Legible* in all your Actions, *Juſtice* in your Dealings, between Man and Man, this is the *cheapeſt* and the *greateſt Policy*, and this alone will ſecure your Reputation with the *Populo*, to this purpoſe I only adviſe two Things.

Keep your word.

1. You muſt be an exact keeper of your Word: A Promiſe is a *Debt* which you ſhould pay more carefully than a *Bond*, becauſe your *Honeſty* and *Honour* are the *Security*. Be punctual even in ſmall Matters, as meeting a Friend, reſtoring a Book, returning a Paper, *&c.* for failing in *little Things* will bring you to fail in *Great*, and always

lways render you *ſuſpected*, and ou ſhall never be confided in, e- en when you mean moſt hearti- y.

2. Have a ſpecial care f your *Debts*, I know arce any can always a- oid *Contracting* Them, but he hat *Neglects* Them is Profligate nd Undone as to the World : If ou would eat in quiet, never run n *Debt* for what you *daily Con- ume*, he that is *neceſſitated* to this, s the proper Object of an Alms : When you *Borrow*, chuſe ather a rich Creditor, nd a great Debt, then many triffling Debts diſperſed a- mong poor People, a poorMan's ittle Debt makes the greateſt Noiſe ; neglect not therefore to pay

Pay Debts.

Borrowing.

pay *Mechanicks*, &c. their *utmoſt Dues*, for they are craving and clamerous, and conſider only your *Condition* in the World, and not your preſent *Exigence*.

Prudence. *Prudence* muſt be diſcernable in your Actions as well as *Juſtice*, and that will appear in nothing more than in the choice of *Confidents* and *Dependants*; your moſt diffuſive love to Mankind cannot be extended very far, for the Verge of your Knowledge is not, and need not be great; out of *Acquaintance* you chuſe *Familiars*, and out of theſe you pick *Friends*, and you muſt not expect them to be ſuch as are deſcribed in Books, and talked of by *Philoſophers*, that's

Friends.

that's a *Romantick* thing, only to be found in *Utopia* or the *new Atlantis*, If any ſuch are, they muſt be in a *Monaſtery* of *Receſs*, where *Buſineſs* and *Underſtanding* are in a little compaſs: It is ſufficient for you to find the *effect* of one ſuch Friend in many. You may cull one out of each of thoſe *Eminent Profeſſions* that you may be concern'd in, and make them your *Confidents* in their ſeveral Sphears. You go not to a *Lawyer* for *Phyſick*, nor to a *Merchant* to be reſolved in a *Caſe of Conſcience*, though both do love you, and ſerve you in what they may.

Make no Man your Friend *twice*, except the *Interruption*

was through your own miſtake and you have done Pennance for it. Every *Well-wiſher* is not *capable* of being made your Friend, nor every one that you think is *Honeſt* and *Faithful*; there muſt be a *ſuiting* your Humour, and a mutual *Serviceableneſs*, and ability to give *Advice*, and to *take* it, and ſuch a Proportion of *Temper* as that he ſhall not, through vanity or levity, or uncertainty, *betray himſelf* or *you*. He that is not *ſtanch* in preſerving of *Secrets*, cannot be a Friend; ſuch is a *talkative* Man that uſes his Mouth for a *Sluice* to let out all that's in him, this argues a great weakneſs in the Head, for a ſhallow Underſtanding preſently *Judges*, and

and paſſes *Sentence*, and is *poſitive* in it.

Never tell any Man you have a Secret but dare not tell it, you ſhould either go further or not have gone ſo far, and preſs no Man *vehemently* to keep concealed what you have committed to him, for that implies you *Suſpect* what you have done, and that you *diffide* in his Prudence: It diſcovers your *value* of Things, and provokes him to *Incontinence* and Breach of Truſt, for there is an Itch in Mankind to be greedy of thoſe Fruits that are moſt zealouſly forbidden, and ſome Prohibitions do excite Deſire. *Secrets.*

Reſervedneſs by ſome is accounted an *Art* and *Vertue*, I think it is a Fault, and the ſymptom of a *ſullen* or *ſtupid* Nature, and I know it to be *unwelcome* to all Societies: I like a plain *communicative* Man, he is *uſeful* and *acceptable* to the World, and be aſſured that a *dark cloſe reſerved* Man ſhall never have Friends; no Man will *take* you into his Heart that cannot *get* into Yours, let your Intentions be never ſo ſincere; and I know not what a good Man need be afraid of, *if no hurt be in him, no hurt will come out of him.*

Reſervedneſs.

It is true, *Open-heartedneſs* has a Latitude, and Diſcretion muſt bound it, and aſſign its Degrees,

grees, according to your *kindneſs* to them, or their *nearneſs* to you, and none ſhould ſee all within you, for it may be *Infirmity*, *Vice*, or *Diſcontent*, lies at the bottom. Nor is it fit to *ruſh* into Diſcourſe before Superiours, this is a greater rudeneſs than to deny them their *Place* and *Reſpect*; the like *Reverence* muſt be had to the *Aged*, and moſt *Experienced*, and ſuch as ſpeak out of their own *Profeſſion*; neither would I have a Man *lye open* to the Scrutinies, and Pumpings of every *Pragmatical Inquiſitor*; ſuch aſſaults muſt be managed by *Art*, you muſt put by the Thruſts, by *Slight* rather than *Strength*; for no force muſt be diſcerned, in ſuch caſes he

that *drolls* beſt evades beſt; but when a Man *demurrs* at an eaſie Queſtion, and is ſhy of ſpeaking his Mind, and paſſes into another ſhape when the Matter inquired for is *common* to all or *prejudicial* to none, and when he delivers any thing it muſt be received as a great Secret, though not fit or worthy to be kept, it argues him Weak and Formal, and by his *Rarities* he laies up, you may gueſs at all his *Cloſet*.

News. From all this you may infer, how far the *reporting of* **News** may be convenient; If you would be Popular, you muſt indulge this *humour* of Mankind, though the young Man is not ſo much the

the *Athenian* in this as the Aged. If you live remote from the City, have all publick *Occurrences* as early as you can, you oblige your Neighbours by it better than with the greateſt Entertainment; ſome are terrified from ſpeaking what they hear, becauſe it is the Trade of Seditious Men to ſpread *Rumours* and falſe *Reports*; I think there needs not ſuch Caution, if what is related be ſomewhat at *Diſtance*, or a *common* Concern, or not *evil* in it Self, and *hurts* not the *Fame* of others.

Tell no *News* to one that *pretends* to be a *Stateſman*, and ask none from him: Not the firſt, for he will ſeem to know it before, or be angry his Intelligence

gence was no quicker: Not the laſt, for he thinks Secrecy becomes him, and he loves not to be an *Author*.

You may *gueſs* Mens Tempers by the *ſtrain* of their Intelligence. Converſe not therefore with *Mutinous Diſpoſitions*, and be ſure you repreſent the Actions of your Superiours *Candidly*, as *Peace*, *Charity* and *Obedience*, does oblige you; let your Errors be always on the Right Hand; for every good Child is ſo far from *Expoſing*, that without *Beholding*, he endeavours to *cover* the Nakedneſs of his Father.

Preferment. It is the Method of Nature, and all Commonwealths, that there be

be a *Dependence* of the Leſſer upon the Greater, the Weak upon the Strong; therefore if you aim at *Imployments*, you muſt *Lean* upon ſome beſides your own *Virtue*, and have *Patrons* and *Aſſiſtants* to Advance you: I know no greater Advantage for a *qualified Man* than to ſtand in the way; for every Man muſt let out his Affections upon ſome, and have his *Creature*, and that is choſen by *Chance* or *Fancy*. You ſee when Friends meet, their *Preſence* does excite a Chearfulneſs and Vivacity with which they entertain one another, and this ſpeaks their Sincerity better than any Words they can utter, this holds *proportionably* in all Degrees of Conver-

Converſation, take notice therefore of your *firſt Accoſting* any Perſon, he will be preſently inclined to Like or Diſlike, and he cannot but give ſome *Indications* of it.

Obſerve then the *Eye* rather then the *Tongue*, and apply not your ſelf where you was *at firſt Diſcouraged*, if the Circumſtances of your Affair did not cauſe it : If you prove the *Favourite* of a Great Man, deſire not the *Monopoly* of his Ear, for his Miſadventures will be *imputed to* you, and what is well done will be aſcribed to himſelf.

Buſineſs. Allow your ſelf ſome time for *Buſineſs* every day ; *no Man ſhould be in the World that has nothing to*

to do in it, yet never Proclaim your ſelf *very Buſie*, for a little hint will ſerve any that is not much *Impertinent*: And the leſs Buſie your ſeem, the more you are admired when your Work is diſpatched.

Recreation is as neceſſary as *Buſineſs*, which ſhould be rather of the *Body*, then the *Mind*, becauſe that ſuffers moſt in *Sedentary Imployments*, In this you muſt have Reſpect to the *Place* where you live, and your *Aſſociates* there. In ſome parts of this Kingdom many of the *Gentry* Underſtand nothing *beyond* a Horſe or a Dog, and can talk of nothing *beſides* it; Therefore if you be not a *Huntſman* or a *Faulk-* *Recreation.*

Faulkner, you cannot converſ
with them. Yet this is really
better than the *Effeminate* Di
vertiſements of the *City*.

Play. Take heed of Play
ing *often* or *deep* a
Dice, and Games o
Chance, for that is more *Charge*
able than the ſeven deadly Sins
yet you may allow your ſelf a
certain eaſie Sum to ſpend a
Play, to gratifie Friends, and
paſs over the Winters Nights
and that will make you indiffe
rent for the Event. If you would
read a Man's Diſpoſition, ſee
him Game, you will then learn
more of him in one Hour, than in
ſeven Years Converſation, and *lit*
tle Wagers will try him as ſoon as
great Stakes, for then he is off his

Guard.

Guard. Equanimity at Play which is not the *effect* of Uſe, argues a Man manageable for any thing, he that Crows and Inſults with ſucceſs is Paſſionate, and is uſually the ſame that Frets and Quarrels at Misfortunes.

All Society is *linked* together with ſome common thing that entertains them, thus *Eating*, and eſpecially *Drinking*, is become the *Ligament of Converſation.* In this you are *daily* concern'd in ſome Degree, let this be with a viſible *Chearfulneſs* and *Pleaſantneſs*, for that is wholſome both for *Body* and *Mind*, as *Phyſicians* and *Divines* will inform you. It will make you welcome to all,

Eating and Drinking.

and by this many accompliſh their Ends upon the World.

Be not *over Critical* about Eating, for an *Epicure* is very troubleſome; though this Luxurious Age hath made it a Piece of *Learning*, yet methinks, 'tis much below a brave Man to be *Anxious* for his Palate, and to have his Thoughts and Pleaſures confin'd to a Diſh of Meat. Judge rather for *Health* than *Pleaſure*, and *Diſquiet* none with *Diſparaging* the Food, or *Niceneſs* about it, and be not much afraid of the Unwholſomneſs of what is ſet before you, except it be your conſtant Dyet, for uſually you ſee nothing but ſome will commend it, and our common Table furniſh us with nothing

thing that a Temperate Eater may not eat with Safety.

Confine none when you drink to your *Meaſures*, and expect not that others ſhould do as you do, 'tis both *Uncivil* and *Unreaſonable* to *Impoſe* on Company, nor yet muſt you ſeem to be under any Reſtraint by them, but be *Flexible* to the Inclinations of the whole, and that with Readineſs. Every Man ſhould keep a *Stint*, he that *palliates* it, is moſt Pleaſant, yet if you *publickly* declare your Reſolutions not to Treſpaſs beyond your *Meaſures*, when you are found to command your ſelf, you will not be ſolicited any further; when you have come up to your Standard, *Recede ſi-*

lently, and do not Magiſterially oblige the Company to break up with you, much leſs ſtay to be an *unconcern'd Spectator* of their Levities; but give others the ſome Liberty, your ſelf deſires to take.

I might extend ſuch kind of Obſervations to many other Subjects, but I muſt deſiſt, begging your Pardon for playing the *Dictator*, and being ſo Dogmatical in what I utter. I know they will not fit *all Men*; nor do they pretend to Cure *all Faults*; nor are they deſigned to expreſs *your Needs*: But they may prevent Inconveniencies, and help you to read Men, and diſcover where they Fail, and let you ſee what Reliſhes with the World.

World. They are obvious and eaſie in themſelves, for *Nice and Subtile Things do not guide Mankind*, but plain and common Rules, and by *Analogy* with theſe laid down you may judge of other Matters as they occur. And I cannot but acquaint you, that they are the *effect* of your *worthy Fathers* Influence on me; who, extending his Paternal Care to all *Circumſtances* for your good, ingaged me upon *Quitting your Academick Stations*, to propound to you ſome *Directions* concerning *Converſation*. And I have pitcht upon ſuch as are *grounded* on *Virtue*, yet tend to render you acceptable, even to the worſt, and he has done me Honour in judging me capa-

ble

ble of ſpeaking to this Subject: If they accompliſh not the *Utmoſt* I intended, at leaſt they will do no hurt, but diſcover my own private Sence, and be a Teſtimony of that Kindneſs which is owing to your Relations, by,

Your Unfeigned Friend.

and Servant,

R. L.

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